VOL. IV. Numb. 6.

The British Apollo:

OR,

Curious Amusements for the INGENIOUS.

Perform'd by a SOCIETY of GENTLEMEN.

From Friday April 6th. to Monday April 9th. 1711.

GENTLEMEN,

YOU are desired to give a Solution of that Passage of Scripture, Mark 11. 12, 13, 14. He was hungry; and seeing a Fig-Tree afar off having Leaves, he came, if haply he might find any thing thereon; and when he came to it he found nothing thereon but Leaves, for the time of Figs was not yet. And Jesus answer'd and said unto it, no Man eat of the Fruit of thee hereafter for ever.

Now, Sirs, how could our Saviour rationally expect Fruit before the Season? and what Ground was there to curse that as barren, which brought forth Fruit before the Time?

A. It cannot be concluded from these Words that our Saviour was deceived in his Expectation concerning the Tree, or that he was ignorant whether it had Fruit or no before he came to it. It appears more probable, that he came to it designedly and knowing the Event, and took from it an Occasion of working a Miracle, in order to testify to his Disciples, that though he was pinched with Hunger, he did not so much seek for carnal Food, as how to promote the Glory of God; his Meat being (as he himself elsewhere declares, *viz. Joh.* 4. 34.) *to do the Will of his Father.* The other Objection, which is in Effect, that the Tree was innocent and deserved no such Curse, has no Difficulty in it. Had the Tree been a moral Agent, it might indeed have been a Question, upon what Grounds our Saviour cursed it; but as it was not, it was without a Question in the Power of him that formed it to dispose of it arbitrarily in any Manner that was most suitable to his Glory.

Q. Gentlemen, *Ecclesiastical History informs us that some of those Primitive* Christians *that were canonized for Martyrs, were not put to Death by their Heathen Persecutors, but killed themselves, rather than they wou'd submit to worship Idols. Now the Question is whether a Person has any Title to the Glorious Crown of Martyrdom, who never suffers under the Malice of Unchristian Enemies, but is guilty of Self-Murder.*

A. This may be justly charged as a Fault in those Primitive *Christians*, but yet such a one as was caused in them by their intense Love of God, and fear of being polluted by Idols, and consequently pardonable thro' God's great Mercy. Notwithstanding it was not the killing themselves made them Martyrs, but they obtained the Glorious Title by the Testimony they gave of their great Love of God, and fixed Resolution against Idolatrous Worship, and the other incident Fault of theirs, *viz.* Self-Murder was not in that Case thought so great as to rob them of that Honour.

Q. Gentlemen, *I desire you in your next, to explain the Difference between the Old and New Stile, and for what Reasons* Gregory *the* 13th *undertook the Reformation of the Calendar.*

A. Between the Old and New Stile there is this only Difference, that after the Year of Christ 1600, of the last Years of every Four following Centuries, which in the *Julian* Form are Bissextile or Leap-Years, the three first are in the *Gregorian* Form common Years, and only the fourth of them Leap-Year. For Instance: The Years of *Christ* 1700, 1800, 1900, which in the *Julian* Form are Bissextile, are in the *Gregorian* common Years; but the Year 2000 is after the ancient Form Bissextile. And so again the Year 2100, 2200, 2300, are common, but 2400 is a Bissextile. From this Regulation it necessarily follows, that at the End of every Hundred Years excepting the fourth, the New Stile will preceed the Old a whole Day, & in Course of Time a whole Year. The Ground of the Reformation of the Calendar was this. The General Council of *Nice* which was held *A. D.* 325, decreed that *Easter-Day* shou'd be the first *Sunday* after the first Full-Moon which next followed the Vernal Equinox. But the Vernal Equinox was at that Time observed to fall either on the 20th or 21st of *March*, according as it was common or Lear Year. But after 1300 Years or in the Year of *Christ* 1582, which was the Time of the Pontificate of *Gregory* 13th, the Vernal Equinox was observed to fall on the 10th or 11th of *March*. And in order to reduce it to its former State, 10 Days in the Month of *October*, in the said Year 1582 were ordered to be suppressed, so that the 5th Day of that Month was called the 15th, and consequently the 10th of *March* following became the 20th. And to prevent the like Irregularity for the Future, the Order above mentioned took Place at the same Time.

Q. Gentlemen, *Pray tell me, does Passion and Reason never agree.*

A. Yes Doubtless very often, and from the many Ingenious Lines we have receiv'd from your self; we have reason to believe your Spouse's Passion and Reason agreed, when he made his Addresses to you: Nay, 'tis your own Fault that they do not always agree.

Q. Gentlemen, *Pray give your Opinion on what a late daily Paper said on Music in* Recitativo. *He reflects it to be very ridiculous for a General to sing his Commands, a Lady to sing a Message;* &c.

A. We think those Reflections very Idle; how many Instances have we of the like in the Works of the best Poets, and what is Poetry, but Musical Numbers where the very Expression *I'll Sing*, is so frequently used, and Music in *Recitativo*, is only a more Emphatical delivery of Speech, and laying the Accents stronger in their proper Places. Never any Orator spoke well, without raising and sinking his Voice, quarter Notes, half Notes and sometimes whole Notes on those Parts of Speech he wou'd more Emphatically grace, and tho' *Recitativo* strains the Notes something beyond common Speech, if Custom brought

Oratory nearer to it, we doubt not but it wou'd then be thought more Beautiful; we cannot be supposed to say this for the promoting *Italian Opera's*; which we think wou'd be more for the Honour of our Nation to banish the English Stage; not only for the encouragement of our own Masters, who may in Time arrive to as Beautiful a *Manner* as the *Italian's*, if not to the same, but also because we must appear ridiculous to strangers to give such Attention to Words not understood by the greatest Part of us; we say we cannot be thought hereby to promote those *Opera's*, tho' we speak in defence of *Recitativo*, because it may be equally used in *English* Opera's. The Reflections also that Author makes on the Music of that incomparable Master the late Mr. *Henry Pursel*, shew he has not all that Skill and Taste in Music he pretends to, to set up for such a nice Critic.

POEMS.

To APOLLO,

Q. APOLLO's *unkind,*
And don't please my Mind,
But I am so stout in my Nature,
One Refusal sha'n't do,
For I'll imitate you,
When a Lady you Court of fine Feature.

If she frown and deny,
You still her do ply,
And Boldly repeat your Advances,
And doat on her Frowns,
Because of her Pounds,
And turn all she says to Pretences.

So I come again,
And scribble my Pain,
In hopes Time may soften your Temper;
Tho' you are so warm,
To publish your Scorn,
I am come again at a Venture.

If I am an Owl
And make a shrill Howl,
There's more in the World besides me,
That strut in great State,
And get them a Mate,
That has no more Beauty than me.

Tho' you are a God,
And a Favour your Nod,
You need not to be so uncivil,
Tho' I like a Platter,
Yet that is no matter,
'Tis unkind to give me to the Devil.

But I like you Men,
Come Sighing again,
And at your Feet prostrate lye,
In hopes you will Deign,
To pity my Pain,
And smile on me, least I shou'd dye.

Madg Owl.

A. We must tell you *Madg*,
Your Rhimes ne'er will Fadge
With us, or have further Reply;
Then pray get a Mate,
We equally hate,
Or else be contented to dye.

Q. APOLLO, *I needs must*
Intreat you excuse,
The Numbers and Stile
Of a Country Muse:
Through want of Conversing,
We are much unfit,
To give you the Turns,
And the Flights of a Wit,
But you are too Gracious,
Our Labors to mock,
Or our Product to blame,
When you give us no Stock.
And since you on Dunghills,
Disdain not to shine,
As well as on Palaces
Glorious and fine:
I hope that my Query,
An Answer will find,
And I shall proclaim you,
Indulgent and kind.
We hear the Pretender,
Is now in your Town,
In Hopes of a Party,
His Projects to Crown:
That Berwick *is also*
Arrived from France,
His Rights and Pretensions,
The more to advance:
That your Town's *to be fir'd,*
For amazing the Nation,
And thereby to give them
The fairer Occasion.
Now, say, if you think
There is Truth in these Things,
For the Story around us
Most dreadfully rings.

A. As for firing the City,
The Story's absurd,
Nor wou'd it such Projects,
Advantage afford.
Nor *France* to such Danger,
Wou'd *Berwick* expose,
Altho' we must tell you,
(But under the *Rose*)
She wou'd not much care if
Young *Jemmy* were lost,
Her Honour to save,
And her Annual cost.

The Title, Preface and Index to the Third Volume, are a preparing for the Press, and will be published in a short Time. Sold by *J. Mayo*, against *Water-Lane, Fleet-street*; where you may have the First Volume in 8ov. at 6 *s.* the 2d. and 3d. in Folio, Gilt Edges and Letter'd on the Back, at 12 *s.* each.

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